and is bound to be, a better man. Thus reverencing what
lies hidden, what the world only misses or condemns and
rejects or what to the eye of flesh appear but commonplace—
that constitutes the highest graduation in spiritual progress.
With the insight of infinite goodness, God perceives the germ
embedded within and brings to bear upon it the cleansing
powers of grace ; and there starts the process of salvation.
Be he a sinner caught in the act of sin, yet if we probe into
the depths of his being, we will discover amidst the abasement
of carnal desires, an element, an instinct, that is akin to the
Divine. Enfolded in every bosom, there is a germ of divinity
so fecund, so productive, that through the Grace of God,
it must unfold into the full bloom of a regenerating spirit;
even because God's love is gentle and gracious ; and Love
stoops where Righteousness stands stiff, and Love avails,
Love prevails ultimately. Why, even His righteousness
combats our sins and wins us over to Him. The natural
world would not be darker if the Sun did not shine. But Oh,
how gloomy, how plunged in Cimmerian darkness, would
be the spiritual sphere, if He, the Central Sun of Righteous-

ness, but ceased to shine in the heaven of the heart 1 In the sting of pain, in the qualm of conscience, in the shock of circumstance, in the anguish of bereavement, in the isolation of offence. His righteousness speaks, warns, sustzins and saves.

In this connection, it may also be stated that it is the Upanishadic conception of God's love and mercy as described above that has been echoed in the Bhagavadgita where Lord Krishna (the Universal Self) assures Arjuna (the individual self) thus : "I truly promise to Thee that Thou wilt find me, for thou art dear to me; come unto me as your sole refuge. I will deliver you from all sin ; grieve not." (Chapter XVIII, 65 and 66).

Our later religious literature, the *Bhakti* and *Pv&ma Sastms,* are all based on the Upanishadic doctrine of the divine love,—God's love for man and man's love for God.